

part of it, with equal rights and duties with every other member, the tenure of his membership is much more likely to become perpetual. Apostasy has virtually commenced when the church-member, whether a new convert or not, has learned to say "they," when speaking of the church of which he is a member, instead of "me."

Another means of retaining the new convert is by making much of the social side of religion. Personal friendship, warm human sympathy was an element which Jesus introduced among his first followers and by means of which he not only bound them all more firmly to himself, but united them more closely to each other. Let the new convert find his kindest sympathizers in the church and his most ready helpers there. Make him feel that his spiritual and temporal welfare deeply concerns the whole body to which he belongs, that the members of the church are his friends, nay, more than that—that they are his brethren. If you would hold the new convert, re-inforce the cables of divine love by which he has been drawn with little silken cords of human love, and love will hold him when everything else would fail.

Judicious praise may become an important element in retaining a young convert. Habitual fault-finding on the part of the pastor and the officers of the church no doubt discourages many a young Christian. If a child is slow to learn, there is no surer way to make a block-head of it than to constantly remind it of its dulness; if a boy is inclined to be wild, his parents can adopt no surer plan for driving him straight to ruin than to keep constantly scolding and nagging and prophesying that he will come to some bad end; neither can the church adopt a surer method for discouraging a young convert than by constant fault-finding and censure. He soon learns that the church has no confidence in him and it is an easy step then for him to lose confidence in himself, and his apostasy is well advanced when he has no longer any confidence in his ability to live out the profession he has made.

These things which I have named may be of help, but it must not be forgotten that our whole reliance must be upon God, for he is able to save us from apostasy, he is able to keep us from falling. The indwelling of the Holy Spirit, the unfolding of our own spiritual powers, the love of Christ in the believer's heart,—these things if sought after and earnestly striven for will enable every real convert to hold out faithful even unto the end.

J. M. TOMBAUGH.

HOW TO INDOCTRINATE THE YOUNG CONVERT.

Introduction.—The subject assigned to me holds a legitimate place in the present symposium. I recognize the fact that much is said and written against *doctrine*, or what many believe to be doctrine; that discussions that savor of doctrine are distasteful; and that preachers who have too (?) much sound doctrine in their sermons are perchance unpopular whereas they might be popular. Notwithstanding all this, doctrine still holds its place in the Divine economy, and doctrinal discussions are still lawful, and the indoctrination of converts a supreme duty.

Doctrine.—By this term is here to be understood that system of principles taught by Jesus Christ and his Apostles recorded in the New Testament Scriptures. Every article of faith resting on the authority of the New Testament is embraced within the meaning of the term. The term primarily signifies that which is taught. Sometimes the term means the statement of some one item of belief; a dogma. As for example we speak of the Doctrine of Baptism.

Importance.—The importance of being taught correctly, so as to form right conceptions of the Spiritual with which the soul has to do in all its religious activities, cannot be questioned. Upon this must rest the soul's faith. Imperfect knowledge as well as lack of knowledge dwarfs the faith. Error can never be a satisfactory ground upon which an intelligent being rests immortal interests. To believe an error (a false dogma for example) tho it may work no known harm to its recipient, and even though it satisfies, for the present, so that he who believes the error is as happy in his religious experience as he who holds the truth, yet—mark it well,—he is not and can not be justified on the ground of his faith. Extenuating circumstances may declare him innocent but he is not within himself, in his real self, or in his experience what a belief of the truth would have made him.

It is not here contended that the knowledge upon which one begins to rest in faith must be comprehensive, but that it be truth, divine truth as revealed thro the Word. It is important to know the truth of God's Word so as to be able to believe the truth.

How Indoctrinate. I am to begin with the convert. He knows of the doctrine and believes what he is cognizant of. But there is more for him. He is to do the will of God and thus learn more of the doctrine. Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doc-

trine whether it be of God, or whether I speak of myself." (John 7:16-17.) According to Hebrews 6:1-3, progress in the acquisition of divine truth and a correspondingly enlarged experience growing therefrom is to be expected of every believer. And in St. Peter's thought growth in knowledge is coordinate with growth in grace. II Peter 3:18.

1. First and foremost in the indoctrinating of young converts must be the church into whose fellowship they have been received. If this church would make her converts strong doctrinally she must be the unflinching exponent of doctrine herself. Too strong emphasis can not be laid upon the great fundamental principles of Christianity. Lesser truths will adjust themselves in one's life if only the greater truth is well enthroned. I can give only one illustration. JESUS CHRIST IS THE SON OF GOD. The congregation which believes this strenuously, maintains it and feels the logical force of all his teaching in the light of this foundation principle is sure to succeed. Doubt vanishes in the light of this Petrine confession lived out in the every day life. But the church must do more than cease doubting. She must believe. Even more than this must she do if she would be at her best. She must be a positive, aggressive, exponential advocate of Divine truth. No other characteristic is so essential to the success of any church as positiveness, a positiveness based upon investigation and personal experience. This creates confidence, not arrogance; cherishes love, not vain glory; and honors godliness in every member. What convert is not taught in doctrine by such a church?

2. Then again the church into whose fellowship the young convert is taken must set an example in the correct practice of Christian doctrine. This involves the careful observance of the ordinances, rites and ceremonials of the primitive church, as instituted by Christ and his chosen Apostles under the Holy Spirit. It also involves the application of the teachings of the New Testament in every detail of life.

A church whose members thus exemplify the teachings of Jesus will have little difficulty in filling all her new accessions with the same spirit.

Obedience to the Divine ideals of life and religious practice must make those who thus subject their wills to a higher will better and stronger. It is easier to follow Christ because we have his example. It is easier for a young convert to become strong in the Lord because he has good examples in his brethren and sisters.